A goodly

dyſputatyon betwene a Chri-
ſten Shomaker, and a Popyſhe Par-
ſon, wyth two other parſons more,
done within the famous Citie
of Nozembourghe.

Tranſlated oute of the Germayne
tongue into Englyſhe.

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Cum Priuilegio ad impri-
mendum ſolum.

¶ The Shomaker comming to the parsones house/speaketh to the parsons seruaunt.

Shomaker.

Good morrowe good felow

Seruant.

ye are welcō master Joā.

Shomaker.

I thanke you with all my herte/Where is youre Master?

Seruaunt.

He is in the gallery/Otary a lytle I wyll go and call him/master master your shomaker is here.

Parson.

Bene veneritis magister Hans

Shomaker.

Deo gratias. parson.

What bring you there/do powe bringe my slyppers?

Shomaker

Yea for sothe syr/I thought you had bene in the churche. parson.

No mary. I was yōder behinde in the gallerye and there haue I mumbled.

Shomaker.

What saye powe master parson? haue

ye mombled?

Parson.

Yea I haue said my diuine seruice & besides that I haue nowe and then tedde my nyghtyngale.

Shomaker.

Sir Johā I praie powe tell me what nyghtyngale is it syngeth he yet?

Parson.

No forsothe it draweth to nighe winter.

Shomaker.

I know a shomaker who hath a nightingale that beginneth now first to singe.

Parson.

Yea the devel of hell take that shomaker with all hys nightingales he hathe so rayled on oure moste holyest Father the Pope the most hyghest father and reuerend lorde. Yea he hath so cryed ād called him abroade euen as though he had bene the most vylest and vngraciouste wretche or knave of the whole worlde.

Shomaker.

What softe and faire Syr I praie the he hath parteli declared your maner of liuinge and your deuine seruice to the cōmon people ād nowe I perceaue yow do nothig but raile on him but what shal I saye?

saie? is your behaueour and liuing accor-
dig to christes Gospell/ or is it apesplaie?

Parson.

What the devell of hell haue these dul-
headed shomakers to do wyth oure be-
haueour and lyving?

Shomaker.

It is written. When thou seest thyne
ennemyes asse fallen vnder hys borden/ Exod. 23
thou shalt not go by but help hi vp. How
moche more is a christen man bounde to
helpe his neighbour who he seeth lying
in an heauy conscience?

Parson.

That horesō assehad ought not to ha-
ue meaned spirituall and religious men/
for they knowe well ynoughe before hād/
what synne is.

Shomaker.

But Ezechyell speaketh yf thou seest
thy brother sinne reprehend him or elles Ezec. 33
I will requyre his bloude at thy hands.
Therfore a Christen mā ought to repre-
hend hys brother/ be he anointed or no.

Parson.

Arte thowe a Gospeller?

Shomaker.

Yea forsothe Syr.

Parson.

Haste thowe not redde the Gospell of S. Mathew in the vij. Chapter. Thowe
Math. 7. shalt not iudge to thyntent thowe be not iudged? But ye Lutherias passe nothing at all vpon soche sayinges / neyther do ye seke foz them / foz they are playne agaynst you.

Shomaker.

To iudge and repzehend / is to be vnderstande two maner of wayes / we take not vpon vs to iudge that thinge whyche onely appertaineth to god. As Paul saith
Rom. 14. No man shall iudge the seruaũt of an other man / but ought to repzehend and exhozte him. As the pzophete Esay saythe
Esay. 58. Call wythout ceasyng / and exalte youre voice like a trompett to declare my people their offenses. et cetera.

Parson.

Exod. 22. Ther is also wzittẽ. Thow shalt not make the chefest of the people ashamed.

Shomaker.

Who is the chefest / amongest the people / is it not the Emperour / kyngs / pzinces / Dukes / Earles / with the theyz knyghtes esquires and wozldly power?

Parson.

Nay / nay. The pope is Chzistes vicare / and next vnder him / Cardinales / Bis-

shops

shops with all the spiritualté/as it is wrytten. Solite de maioritate et obediencia. These spirytuall men represent the sonne ād the worldly powers repzesēt onely the moone. Wherout doth followe that the pope must nedes be of greater power then the Emperour/who is faine to kysse his fete.

Shomaker.

Is the pope soche a puyssant lozde: truly then is he not Chzistes vicare. Foz Chzist sayeth/my kyngdom is not of this worlde. And Joan. 6. Chzist (when he sawe that men wolde make him kinge) wēt his wayes. Chzist also said vnto his dysciples. Worldely pzinces haue dominion and beare rule/and the myghtye of the earthe are called Lozdes/but let it not be so amonge you. For who of you wyll be the greatest shalbe the least/and the chefest as a seruaunt/and therfoze the pope and ye spyzytuall men are but ministres vnto the Chzistians (in case ye be of God) and therfoze men maye repzehend yow well Jnoughe. Joan. 18. Joan. 6. Luk. 22.

parson.

The pope with his is not bounde to obeye the cōmanūdement of God. As it is wrytte in the spirituall lawe. C. Solite de maiozitate et obedietia out of the which

we do conclude / that the pope is no synner but the moſt holyeſt / and in all thinge in reprehenſible.

Shomaker.

Johan. 1. It is wzitten / who ſoever ſayeth that he is without ſynne / is a lyer / oute of the whiche followeth / that the pope muſte nedes be a ſiner or a lier (if he be not both) and not the moſt holyeſt / but is greatlye to be repzehended.

Parſon.

What I ſaye / although the pope were ſo wicked / that he did bzyng a great multitude of people into hell / yet maie no mã repzehend him. Foz yt is wzitten in oure
Distict. 40. lawes dist. xl. Si papa. Howe dothe that pleaſe the?

Shomaker.

Mach. 18. It is wzitten in the Goſpell of Mat. yf thy bzother do ſinne repzehend him / betwene hym and the / and yf he heare the / then haſte thow wonne hym. Doth the pope vſe ſoche godly actes?

Parſon.

Doeſt thow call this to reprehẽde after a bzotherly ſozte / to crie and call it ouse ſo openly?

Shomaker.

It is further wzitten in the ſame text.

in cafe thy brother heare thy not / then ta= Wath. 18.
ke one or two with yowe / and yf he heare
yowe not then / then tell it to the cõgrega=
cion / and let him go like a heathen and in=
fidel / euen as thowe arte Syr domine.

Parson.

I praye the what preuayleth yt that
thowe doeſt call vs thus a broad like gre=
ſhoppers / conſyderyng we paſſe nothinge
for yt. For we holde vs by oure decrees.

Shomaker.

Therfore ſaithe Chriſt / in cafe men do
not heare yowe / then ſhake the duſt from
youre fete for a witnes that the kingdo=
me of God hathe bene nighe vnto them.
For their iudgement ſhalbe greater at
the daie of dome / thé to Sodoma ād Go=
morra. In what cafe ſhalt thow be then /
ſeing thowe wilt not be repreheded.

Parſon.

I wolde graunt it to be ſo / in cafe they
were learned men / but it becommeth not
the laie people to repreh̄ed the ſpiritualté.

Shomaker.

In aſſe repreheded Balaam the pro=
phet. Wherfore thē is it not lawfull. For
a laye man to repreheud a ſpirituall man.

Parſon.

I ſhomaker ought to meddle with grea=
ſyng

syng of his lether and clowtinge of his
shoes/and not with holy scripture.

Shomaker.

Howe can ye proue that by scripture/
that a Christen man may not rede/ write
and searche in the scriptures? For Christ
sayth/ searche the scriptures for she bea-
reth witnes of me. And the psalmography
sayth also. Blessed is the man that stu-
dyeth nyght and daye in the lawes of the
1. Pet. 3. lorde. And peter sayth also. prepare your
selues to answere euery mā/ the grounde
requyreth the hope which is in yowe/ and
in like maner paul teacheth the Ephesy-
Ephe. 6. ans to fyght agaynst the assaultes of the
deuell/ with the swerde of Gods worde.
Oh lorde howe were it possyble for vs to
resyst/ yf we knewe nothing of the scryp-
ture?

parson.

Euen like a heape of gyse in the water.

Shomaker.

Mocke at your pleasure. The Iewes
knowe their lawe by roote or without
the boke/ shall not we that are Christians
knowe the gospell of Iesus Christ? whi-
che is the power of God to as many as
shal be saued as paul sayth.

1. Cor. 1.

parson.

Yea/ thowe shalt know it/ as christ hath
tolde

tolde. The scribes and pharizees haue set Math. 23
them vpō Moses seat. What so euer they teache yow loke ye do the same / which sig nifieth the dayly preachigs doth not this suffise the laye people?

Shomaker

Ther is also wzitten in the same chap. They laye heauy ād vnbearable burdens vpon mens neckes / ād soche signifye the tradicions and cōmaundements of men / wherby ye driue and oppresse vs laye peo= ple / bryngyng vs in heauy consyences / wherfoz shulde we then followe you?

parson.

How cāst thow proue that by scrypture?

Shomaker.

Chzist sayth in the befoze named chap= ter. Wo be vnto you ye hipocrites ād pha= rizees / that shut vp the kyngdome of hea= uen foz the people / thowe wilt not entre into it thy selfe / noz yet suffre any other to enter.

parson.

Yea that was spoken to the prestes of the Jewes / and not to oure prestes.

Shomaker.

Mary. Syr ye haue fyrst taken the na= me of pharizees vpon you. Which spete vpon moses seate etc. Although it be spo=

ken

ken of the Prieſtes of the Jewes (as the trueth is) euen ſo it alſo ſpoken of powe. For youre workes beare witnes / thowe eatest the wyddowes houſes / as the text further doth declare i good faith ſir domine powe haue taken your ſelf by the noſe.

Parſon.

Fye on the. Howe do theſe horeſon lus theryans reioice and laughe in theyr fyſt / when they can fynde ſome ſayings out of the ſcripture / they trouble and vexe one ther with / with oute ceaſyng.

Shomaker.

Syr I pray the be not diſcontented for in good faith I ſpeake of a good zeale.

Parſon.

I am not angrye / but I am bounde to tell it the / it be commeth not the laye people to meddle with the ſcripture.

Shomaker.

Mat. 7. Phili. 3. Chriſt ſaithe, Beware of falſe prophetes and Paul to the Philippians. iij. take heede. If we might not be ſuffred to rede the ſcriptures / how ſhulde we the knowe theſe thinges?

Parſon.

The ſame appertemeth to the papyſtes as Paul ſayth to Timoth. 1. ye ſhall correct the ieducers with all extremitie.

Shomaker.

Yea they do it not / but do manifestly against it / as it dalle do the appere.

Parson.

Let them care for that.

Shomaker.

Nay not so / we wyll not esteme it so lightly / yf they wyll not / then must we take hede that we followe not them / for no mã shall beare an others burden.

Parson.

Saye what ye list / it apperteyneth not to the laie people to meddel with the scripture as Paul saythe. 1. Cor. 7. Let euery man walke accordinge to the lordes callinge. How sayest thou nowe? thow wouldest haue scripture / and now I haue scriptured the I trowe. 1. Corin. 7.

Shomaker.

Yea Paul speaketh that of the outward conuersation and lyuinge / of bondemen ande fremen / as in the same chapt. it is clearely specified. But here doth he forbid no man to searche the worde of God.

Parson

Doest thowe not heare? ye must fyrste be called throughe the holy ordinment / ãd after that / be chosẽ of the higher powers / otherwise is it not lawfull for any man to medoell withe the scripture. Sho=

Shomaker.

Luk. 10. Christ sayeth. The haruest is great/but ther are very fewe labourers/ pray to the lorde of the haruest/to send labourers into his haruest/ wherby the callyng muste nedes be inwardely of God/and not outewardely. For outewardely are all preachers called/as well the false as the true.

parson.

Tusshe. It is but folyshnes to reason with soche pratlers. Shomaker.

Luk. 9. It is euen so with yow/as it was with the disciples/ whiche were offended that other men cast out deuelles in Chrystes name/as well as they. But Christ said for bydde them not. For who soeuer is not agaīst yowe/is with yowe. And yf ye were trewe Christians/ye shulde euen reioyce that the laye people do vnderstand ande knowe the worde of God. parson.

What grefe is it to yowe? Sho.

Be cause we haue forsaken the deuel in our baptyme/ therfore are we thus dilygent to fyght with Gods worde against him ād his kingdom/yea and to aduēture and Jeoparde bothe body and goods.

parson.

It were better for ye laye people to studie howe to get the liuing of your wyues and children. Sho=

Shomaker.

Chzist fozbiddeth and sayeth / take no thought what ye shall eate and dzinke oz what clothes ye shal putt on / foz soche thinges do the heathen seke / but seke fyzst the kigdom of god etc. And it shalbe geuē you habeūdātly. Mathe. 6.

The mā liueth not onely by bzeade / but of euery wozde which pzoceedeth oute of the mouthe of god. Mathe. 4.

parson.

Satisfie and content your selfe therwith / and bake neuer a wytte.

Shomaker.

We must labour / as it was commaūded to Adam. The men are bozne to labour / lyke the byzdes to flye. Gene. 3. & Job. 5.

parson.

Where shulde you and other laye people haue learned it? some of them knowe nether A noz B.

Shomaker.

Chzist sayeth. They shall all be taught of God.

parson

But ther nedeth also learnig / wherfoze are the vniuersyties elles ozdeyned?

Shomaker.

In what vniuersitie (I pzay the) dyd Joan studye? Who wzote so pzofoūdly In the beginning was the wozde / ād the wozde Joh. 1.

woorde was by God et cet. For he was but a fysscher / as it is wrytten.

Parson.

What man / he was illumynate wyth the holy goost.

Shomaker.

It is wrytten. And it shall happen in the latter daies saieth God. I will powre oute my spirite vpon all flesche. What meane ye? thynke ye that thys is not spoken of vs?

Parson.

Act. 2. No / hit is spoken of the Apostles / as peter witnesseth. Therfor hold thy peace and speake no more of the spyrite.

Shomaker.

John. 7. Christ saithe. Who so beleueth on me / oute of hys body shall flowe streames of liuing water. Which is expounded by the Euangelyst / that he speaketh the same of the holyghoost whiche all they shulde receiue that beleue in hym.

Parson.

What I saye / my thynketh that thou smellest after Mātuanus that heretike / with thy holyghost.

Shomaker.

1. Cor. 3 Paul speaketh. Do you not knowe that ye are the tēple of God / and the spyryte of God dwelleth in you? And to the

Gal-

Gallath. 4. Seyng ye are nowe become chilozen / God hathe sent his spirite into youre hartes / who calleth. Abba / that is / beloued father He maketh vs rightuous accozding to his mercy / thzough the bath of renouacion / and the renewynge of the holighoost / whiche he hathe powzed habondauntly in vs. And to the Romains in the. 5. chapter. As the spirite nowe dwelleth in powe / who hath Rayled Jesus Chzist from deathe. Gal. 4. Timoth. 4. Rom. 5.

Parson.

I fynde no holy spirite in me / yow noz I are not noble I noughe therto.

Shomaker.

Wherfoze are ye then called spirituall / seyng you haue not the spirite of God? ye ought with good right to be called spyrite lease.

Parson.

They be other maner of people then either powe oz I am / whiche haue the spirite of God.

Shomaker.

Ye ought not to haue respect vnto thē. Act. 10.
Foz God is no accepter of parsons. It is Esay. 66.
also wzytten. The spirite of God shal rest vpon a bzoken oz weake harte.

Parson.

Shewe me one/ I pray the.

Shomaker.

Paul speaketh opēly. Who so euer that
Rom. 8. hath not the spirite of Chryst/ perteineth not to him.

parson.

Oh/ truely it is a very poore and miserable spirite/ whiche ye Luterians haue/ I thinke he is as blacke as a cole. I pray the tell me what make ye wythe your holyghoost? I beleue verely that he slepeth bothe night and daye by you/ for men can not so mocke as ones spye him.

Shomaker.

Math. 7. Chryst sayeth. Gyue not that which is holy to dogges/ neither cast ye your pearles before swyne/ least they treade them vnder theyr fete.

parson

What/ are ye not ashamed to speake so che roughe and vncomely wordes before me?

Shomaker.

I pray the Syr domine be not displeased. for it is the saying of holy stripture.

parson.

Yea/ yea/ yea/ ye Luterians speake moche of Gods worde/ ād it waxeth the lenger the worse/ I can not spie any amende-

ment

ment in none of you all.

Shomaker.

Chzist saithe Luk.17. The kyngdome of God cõmeth not outwardely / oz with loking vp / that men might pointe it with fyngers to saie / here in this oz in that place is it / but it is inwardly in you / that is / it standeth not in outewarde wozkes. Luk. 17.

parson.

Men may perceaue that by your deuine seruice. Ye pzaye not / neither go ye to the churche / noz to the dayly scruyce / noz in a maner to nothing at all that good is Is then soche kingdom Gods kingdom / amongest you Lutherians? I beleue it is the great deuell of helles kingdome.

Shomaker.

Chzist speaketh / The tyme shall come / and is euen nowe / that men shall pzaie no meze vpon this montein noz at Ierusalẽ but shall pzaie onely in spirite and veritie. This calleth downe and condempneth / your dayly seruice with also your nombzed pzayers. Foz Chzyst w holy ande all abhozreth your nombzed pzayers wyth your outward mombling. Where as he saythe Math.xv. This people wozshype me with their lippes / but theyz harte is farte from me. Math. 4. Math. 15.

Parson.

Luk. 18. And Christ sayeth ye shall praye withoute ceasynge.

Shomaker.

Yea/he meaneth/to praye without ceasynge in the spyrite/but Christ dispiseth your prayer. Saying/ye shall not make many wordes.

Parson.

Math. 6. Gentell frende what is that for a prayer/to praye in spirite and veritie? teache me that same I praye the then shall I nede no more to saye my mattens nor myne other seruice.

Shomaker.

Reade that lyttell boke of Marten Luther/intituled of the Chrysten lybertye/whiche he ordeined to Pope Leo/ād ther shall yowe fynde it brefely declared.

Parson

I wolde rather that Luther with all his bokes were burnt/I neuer in all my lyfe did Reade none of them nor yet wyll as I am aduised.

Shomaker.

What/why doest thowe Judge then?

Parson.

Mary because he worshipeth not the sayntes. Shomaker.

Christ

Chzist sayeth. Thou shalt onely wor- Wath. 4.
ship thy lozde God/ and serue him onelye.

Parson.

Yea/ we must haue intercessours to god.

Shomaker.

Joan sayeth. If any man haue synned 1. Joan. 2.
we haue a mediatour by God/ whyche is
Jesus Chzist/ who is ryghtuous/ who is
also the peacemaker foz oure synnes.

Parson.

Yea thou speakest faire wozds good fel
lowe/ but nede compelleth a man to beg-
ge/ yf thy legge were bzoken/ woldest thou
not go to saint wolfgang: oz yf thou had-
dest the tothache/ woldest thou not pzaye
to S. Apolonia:

Shomaker.

No truely Chzist saieth come vnto me Wath. 11.
all ye that labour and are laden/ ād I will
ease yowe. Where then wyll ye seke bet-
ter helpe: ye haue made Idoles of the sai-
tes/ and so ye haue seduced ande bzought
vs from Chzist.

Parson.

Yea/ I haue hearde well Inoughe of
you Lutheriās that ye do neuer fast/ doth
Luthers holighoost teache you that:

Shomaker.

We are not commaunded of God to

faſt/but God hathe left it free. Chriſt ſays
Wath. 6. thy whē thou wilt faſte / annoint thy head /
and waſhe thy face / he ſayeth not / thowe
ſhalt or thowe muſt faſte / lyke oure Ro-
myſhe ſtepfather doth.

parſon.

Yea but ye neuer do faſt.

Shomaker.

I beleue / that the handy craftes men
do faſte better (yea althoughe they eate 4.
tymes in a daye) then all the prieſtes ande
ſhauelyngs of the realme. It is manifeſt
Inoughe. I nede not to ſpeake any more
therof.

Parſon.

Holde thy peace then / and let me ſpea-
ke / as concerning faſting / that is the leaſt
faute / but ye Lutheryans eate fleſhe on
the frydaye / that the deuel of hell mought
blyſſe yowe.

Shomaker.

It is not forbidden of God to eate fleſ-
ſhe ande therfor is it no ſynne / ſo farre
fourth as the weake people are not ther-
Wath. 15. by offended. Chriſt ſayeth. That whiche
goeth into the mouthe / defyleth not the
man / but that whiche commeth oute of
the mouthe defyleth the man / as whordo-
me / murther / aduoutrye / theefte / falſe wit-

nes

yea/ when you do syncerelye and pure=
lye teache Gods worde thé are men bou=
de to heare you euen as Chriſte him ſel=
fe/ But whé ye preache your owne Ima
ginations and inuencions/ thé ought no
man to giue eare vnto yowe. For all that
is not planted of God my heauenly Fa=
ther ſhalbe pulled vp by the rootes.

Parſon.

Are the councelles then alſo the lear=
ning of men?

Shomaker

yf a man ſhulde saye the treuth/ the co=
uncelles haue done greate dãnage in chri=
ſtendome/ by two maner of wayes.

parſon.

What hurte or dammage? declare them
I praye the hartelye.

Shomaker.

Fyrſt the cõmaundements/ which are
innumerable and vnmeaſurable/ as you
your ſelfe knowe and that wich is worſt
of all haue bene by excommunicions cõ=
fyrmed/ ãd aboue that moſt parte are not
grounded in the ſcripture/ and ſuche your
cõmandemẽts men haue highlye eſtemed
and therwith greatly charged mens cõſci
ences/ and haue bene reputed lyke the cõ=
mandements of God/ yea/ ſet before them/

wherby

wherby the commaundementes of God haue bene set backe and made vnknowen to the people. Soch peopel hath Paul declared with their commaundementes.

1. Timo. 4. That in the latter tymes shulde departe from the faithe / and giue hede vnto spiritis of errour / and deuillisshe doctrine / of them which speake false thorowe ypocrisie / and haue their consciens marked with an hote yron / forbiddinge to marrie / and commandinge to abstayne from meates which God hath created to be receaued with thankes geuinge of them which beleue and knowe the truthe.

Parson.

How is that come to passe / with what commaundementes? I prayе the.

Shomaker.

To eate flesshe on the fryday / hath bene taken for a greater synne / then to kepe a whore or two.

Parson.

I vnderstande yowe very well / what dammages are there more?

Shomaker.

Secondarely they haue brought forth many straunge Gods seruices / and called them good workes / whiche is nothing elis (yf a man shulde saye sothe) but very apes

apesplaie ād outwarde folisshenes. Wher of God neuer spake one wozde / wherby both we and they haue neglected / and not regarded the good wozkes which God hath commaunded vs.

Parson.

What are then the right true wozkes of a Chzisten man?

Shomaker.

Chzist sayethe. All what thou woldest that men shuld do to the / do euen the same vnto them and that is the fulfilling of the whole lawe and Pzophetes. And he doth teache vs / to fede the hungry / to giue dzinke to the thirstie / to harbarzowe the harbarzowlease / to clothe the naked / to visitt the sycke / and to comfozte the pzisonner. Mat. 7. Matth. 25.

Parson.

Are that onelue the wozkes of a Chzisten man / and the wholl sōme of a Chzisten lyfe?

Shomaker.

yea / a true and faithfull Chzisten man which is bozne a newe oute of the water and the spirite (as it is wzitten Joan. 3. chapter) serueth God onely in spirite and verité / and serueth also his neyghbour / with the wozkes of charitie / that is the whole somme of a Chzisten lyfe / but these Joh. 3.

pas-

papistes meane that suche a Christen lyfe is nothing at all / because the same worckes haue not soche an outward shyne as theyr worckes do.

parson.

Thynke ye then that oure synging and Reading is of no worthe?

Shomaker.

Christ shall require nothyng elles of vs at the daye of iudgemẽt / then the worckes of mercy / then shal ye prestes and mõckes stand lyke foles which haue left their eares at the pylory.

Wath. 15. Gen. 3. & Job. 5.

parson.

Thow hast hit yt wonders well / gett you to the furnace and warme yowe a littell dothe Luther teache yowe soche thinges?

Luk. 10.

Shomaker.

No.

parson.

What holdest thou of Luther? I praye the tell me.

Shomaker.

I holde him for a Christẽ Doctour / ãd I thinke / there hathe not bẽ a better senche the the Apostles tyme.

parson.

What profit hath he done in the christen fayth?

Shomaker.

Mary /

Mary / firſt / he hathe diſcouered ande
brought to lyght your falſe doctryne / cō=
maundements / tradicions ande Jmagi=
nations / and admonyſſhed ande warned
vs therof. Secondarily / he hathe decla=
red vs by ſcripture / that we ſhuld confeſ=
ſe that we are all the bondmen of ſynne.
Thyrdely / that Chriſt alone is oure ſaui= Rom. 5.
oure ād redemer / of which two points the
whole ſcripture is full / wherby we learne 1. Cor. 1.
to put oure truſt / hope and fayeth onely
in Chriſt / which is a true and godly wor=
ke to ſaluacion / as Chriſt ſaieth Joan. 6. John. 16.
And Chriſt ſaieth. Mat. 5. Let your light Math. 5.
brast oute / ande ſhyne before the people /
that they (ſeying your good workes) may
prayſe the father which is in heauen.

parſon.

Nedeth no worke ther to.

Shomaker.

Paul ſayeth ad Rom. 3. we hold it ther= Rom. 3.
fore / that man is onely made ryghtwes
through fayth / without the workes / ād to
the Romaynes in the laſt Chapter. The
righteouſe ſhall liue by fayth. Rom. 1.

parſon.

James ſayeth in his. 2. Chap. Fayth Jacob. 2.
without good worke / is dead.

Shomaker.

A true

A true Christen fayeth can neuer be Ydell/ but bringeth alwayes good wozkes and frutes fozth. Foz Chzist sayeth/ A
Math. 7. good tre can bzynge fozth no euell frute/ but soche good wozkes ought not to be done foz to merite oz deserue heauē therby/ foz Chzist hath merited and deserued it foz vs/ neyther foz feare/ and de to auoyde the paynes of hell/ foz Chzist hathe deliuerid vs therof/ neyther foz honour/ foz
Math. 4. all honour shalbe geuen onely vnto God/ as it is wzytten. But ye shall do them foz loue/ foz a thankesgeuing to God/ and to the helpe and pzoffit of your neighbour.

Parson.

yf Luther be so rightuous and so good a doctour as you name hī to be/ how chaūceth it then that so fewe greate lozdes do cleaue and stycke vnto his doctrine: saue onely a heape of rude and vnlearned peozple?

Shomaker.

Pylate/ Herode/ Cayphas noz Annas/ cleaued not to Chzist nozyet the Pharizees/ but the common people. Therfoz Chzist reioyced in spirite/ and sayde. Fa-
Luk. 10. ther I thanke powe that ye haue hydden these thinges from the wyse of the wozld/ and haue opened it to the lyttelflocke.

Par-

Parson.

What I saye the common people cleaue least of all to Luther and his doctrine.

Shomaker.

Your dulheaded and foliſhe preachers are cause of that / which without any scripture / crye and call / he is an heretike / he is an heretyke. But Chriſt hathe declared to the litell flocke. Go thorough the narrowe gate / for the gate is wyde ād the way is broade which leadeth to dampnacion / ād ther are many whych walke in it. And ther are many called and fewe elect. Math. 5. Math. 22.

Parson.

When do vse to speake soche wordes in tauernes / vpō the market / ād elles where / like foles / which ought not to be spokē in soche places.

Shomaker.

Chriſt sayeth / what I saye to yowe in secret / that shall ye preache vpon the houſe toppes. Math. 10.

Parson.

If I sholde saye trueth / I holde Luther for the greatest heretyke / that euer was sence Arrius time / and thowe arte his follower ād ther is no good in yowe / neither commeth their any good frō you / vnderstandest thowe that? The same ty-

tell do I giue bothe to Luther and to the.

Shomaker.

Verely pow haue hitte the pzycke / foz
Wath. 14 ther is no man good but God onelie. Foz
oure nature is wholl and de all cozrupte in
Gene. 8. vs / as it is wzytten. Genes. 8. The harte
of man is inclined to euell / euen from his
youthe / which daylye must be mozteffyed
with the crosse / least it might hinder the
spirite. Foz nature ceaseth not to seke that
thinge wherunto it is inclined / although
the spyzite be made rightuous thzoughe
faithe. Foz it is wzitten Pzouerb. 24.
Pzou. 24 The rightuouse falleth seuen tymes in
the daie. Therfoze do we daply pzay. Foz
Wath 6. giue vs oure trespaces Wath. 6. ād paul
Rom. 7. to the Rom. 7. The good which I woide
I do not / and de the euell whiche I hate / I
do / and after that speketh he. O miserable
man / who shall delyuer me from the body
of death? Therwith declareth he that we
are sinners euen vnto death. But syz Do-
mine / yf thou arte withoute synne / cast
the fyzst stone vpon vs.

parson.

John. 8. Ye are all vnpzoffitable people / ye can
pzate very well / I trust ye shall shoztly be
knocked vpō youre boanes / foz I perceā-
ue there is none other remedye.

Sho-

Shomaker.

What/wolde yowe be in hand with the swerde? that appertaineth not to the spiritualtie.

parson.

Hathe not Christ Luce.22. ordeined two swerdes/one spirituall and an other tempozall?

Shomaker.

Christ dyd fozbidde Perer Matth.26. and sayde/ he that striketh with the swerde/shall perysshe with the swerde. Matth. 26.

parson.

It helpeth not by other meanes/therfoz must it be holpen with a quicke punishment/foz heresye/hath in a manner taken the vpperhand/ therfoze it is hyghe tyme to stryke in the flocke.

Shomaker.

Wh/ do not so/but rather follow the cõsell of Gamaliel/ Actum in the .5. Chap. Act. 5.
If the doctrine be of God/ye can not fozbydde noz defende yt/and yf it be of men/ then shall it fall withoute any swerde/ to the intent ye be not takẽ as one/ that wyll fyght agaynst God.

parson.

Ther shall come nothing elles therof/ foz this shalbe the ende.

Shomaker.

Nowe O lorde of heauen/ thy will be fulfylled. Matth. 6. The disciple is not aboue his master. Haue they persecuted me/ they shall persecute yowe also/ and happie are ye/ whē ye are hated/ disdained and dispised for my names sake.

Joan. 15.

Luk. 6.

Parson.

Some shall thē holde their peace which nowe do call and roare a lowde.

Shomaker.

He that confesseth me before the worlde/ him wyll I knowleadge and confesse before my heauenly father.

Parson

Ye shall be handeled and serued/ lyke as hereliques ought to be serued.

Shomaker.

Matth. 10. Christ saithe feare not thē which may destroye the bodye onelye/ but feare him which may destroy bothe body and soule. O my lorde God/ howe good is it to die for thy names sake?

Parson.

It were euen your Iust rewarde/ an heretyke (after the thyrde admonicion āb warninge) ought to be put to deathe.

Shomaker.

But yowe ought fyrst to proue or dē

fyne

fine vs to be heretikes/with the holy scrip
ture.

Parson.

That maye we full easelye do.

Shomaker.

Then shall God require oure bloude
at powre hands because yow haue suffe=
red vs/and the powre shepe of Christ to ha=
ue bene thus longe seduced and ledde out
of the right way. And that powe haue not
resysted and disputed with so many preа=
chers of this learninge.

Parson.

It shal shortely come to passe/we haue
taken oure aduise ande counsell vpon the
matter.

Shomaker.

Yea/is that true in dede? I perceaue ye Wath. 22.
do fulfyll the sayinge of Wath. Ande the
Pharizees went ande helde a consell how
they might trippe him in his wordes and
dyd send officers vnto him/with the offi=
cers of Herode.

Parson.

Whatelles? Thus ought the herety=
kes to be serued.

Shomaker.

Oh/lorde. These true preachers wol=
de fayne bringe vs all to Christ/no man

 excep=

excepted. And thowe woldest bringe both vs and thy self to the deuell. Thowe woldest fayne that the fyre of heauen shulde fall on vs Luk. 9. Heare what Christ sayeth. Do ye not knowe what childeren of spirite ye are? The sonne of mā is not come to destroye the soules of men / but to saue them. 2. Cor. 13. He hathe geuen me power (saithe he) not to destroye / but to amend.

Luk. 9.

2 Cor. 13

parson.

What / I saie / I will euē the same also.

Shomaker.

Fyre and swerde serueth not therto / but the worde of God / Heb. 4. Which is sharper then a two edged sworde. Therfore yf thow arte of God / defende thy doctrine ād lawes with Gods worde / whiche is the power of God. 1. Corinth. 1.

Gebr. 4.

1. Cor. 1.

parson.

All this helpeth yow neuer a whitte.

Shomaker.

Ye brynge not Gods worde / ye seke not the honour of god / but your owne power honour / and Ryches agaynst whiche the worde of God speaketh ande therfore do ye persecute it.

parson.

Yea / thou pratest nothinge elles but to vexe a man / when the harte is full / then

ron:

ronneth the mouthe ouer. Luk.6.

Shomaker.

I maye well lyken yowe/like as Christ lykeneth the childeren syttinge in the market place/cryinge one to an other and sayinge. We haue pyped vnto yow ād ye haue not dansed. We haue mourned to yow and ye haue not wepte. Euen so is it with yowe. If a man speake vnto yowe cōfortably of the worde of God/ then do ye deryde it. If a man do tell it yow ernestly/ then are ye angrye. Luk. 7.

parson.

Althoughe thowe dyddest synge lyke a larke/ thowe shalt not make me otherwyse then I am.

Shomaker.

Youre harte is waxen harde and stony as kynge Pharao/ Exodi. rede from the.7 Chapter tyll the.15.who neyther regarded no wonder nor plages.etc.

Parson.

Thow haddest almoost hit the pricke.

Shomaker.

My thinketh that thou arte lyke the false offycer Luk. 6. What shall I do? the lorde wyll take the offyce from me. I cannot dygge/ ande I am a shamed to begge. Euen that same feare ye spirituall mē

also / no exhortacion nor admonishinge cã
helpe Parson.

No man commeth to me onles my fa=
ther drawe hym / will yow then conuert a
man? Shomaker.

Oh Sir / I loue to heare the same wor=
des with all my harte. It is writtẽ Ioã.
15. without me canst thow do nothing ãd
further thowe hast not chosen me / but I
haue chosen the / therfore lieth it not in ou=
r power / but it is God whiche must con=
uert vs. Which I do wysshe yowe all frõ
the botome of my harte.

Parson.

When do they ringe in the Churche?
Katerin gyue me my surplys and typpet.

Katheryn.

Well beloued master / go in peace / I
hope all things shalbe well.

Shomaker.

With the helpe of God / nowe peace be
with yowe / beloued Syr take no displea=
sure with me / but pardõ me yf I haue of=
fended yowe.

Parson.

God pardon and forgyue vs all oure
synnes.

Shomaker.

Amen.

par=

Parson.

Beholde howe quicke these laye men are in telling of their tale to vs which are anoynted. I thinke that the deuel of hell be patched and clowted in the sho-skinne/ he hathe so stricken me vpon my brest plate/ that if I had not bene so depelie learned/ he shuld haue made me ā asse therfore he shall make no more shoes for me/ but Hans zobell shall be my shomaker/ for he is a very symple man/ and one that dothe not moche reason of the scripture/ nor of the Lutherians heresye/ which appertayneth not the to laye people/ nether becommeth it them to dispute whith theyr soulekepers/ for Salomon sayeth who soeuer walketh symplie/ walketh well. Ah the same saying ought I to haue layde to that dulle headed shomaker/ peraduenture he shulde haue had nothing to lay ther vpon/ but haue bene starke dome.

Katheryn.

Ah master/ I feared greatly (when I sawe yow coulde not ouercome him with scripture) that yowe shulde haue strycken him vpon his pate with the slippers.

Parson.

If I had not feared that an oproare might haue risen amonge the comons/ I shuld

shuld verely haue layde the clippers in his face so that neyther paule / no noz Chriſt hym ſelfe ſhulde haue ſwepte it from hym in thyze daies foz all that he truſteth so mo che in them. Kateryn.

I maruell greately howe it commeth that the laye people are so learned.

Parſon.

If thowe wilte knowe it / I ſhall tell it the. The cauſe is / that the ſpiritualtie is no moze regarded. Here afore tymes dw oure holy father the pope of Rome withe his buſſhops / forbydde ſoche heretikes as Luther is accordig to the ſpirituall lawe / and compelled them to Recant / lyke Joã hus was ſerued at conſtans. Yf men dyd nowe compel theſe preachers of the Goſ= pell to holde theyz peace / then ſhulde it be as good as euer it was / and then ſhuld the ſpiritualtie be honoured / but whẽ we go aboute to cauſe them to holde their pea ce / then will they inmediatly diſpute with the pope and Buſſhops / which is a thynge that neuer was heard in the woꝛlde be= foze / that ſoche vyle parſonnes ſhuld diſ= pute with the moſt holyeſt father / which are not woꝛthy to ſpek to his holynes but it ſhall ſhoꝛtly take an ende. Althoughe theſe preachers wyll not holde theyz pea=

ce /

ce / they shalde compelled to holde theyr peace / for all that they lay Sanct Paules writing before them / and though they had Paules swerde also / yet muste they lye downe and not so moche as ones kicke / when it pleaseth ones the holy father of Rome / then muste the laye people holde theyr peace also / and then shall we come to oure former worthynes anoe prystyne honour.

Katheryn.

Verely Syr It were very goode / for euery man dispiseth ād mocketh with yowe / lyke the shomaker did euen nowe.

parson.

Hertofore shulde soche one haue bene excomunicate / but nowe must we both heare and learne of the laye people / lyke the pharisees did of Christ / good katherin I pray the call Johan oure coke / he vseth moche to rede in the byble / perchaunce he shal declare the scripture better then I / he must seke me some sentences oute of the scripture.

Katheryn.

Johan Johan / come to my master.

Johan.

Honourable syr what is your pleasure?

Parson.

Oure

Dure shomaker hathe vered me very long and hathe shewed me moche oute of the Bible/ like the maner of the Lutherians is/ ye must seke me oute some chapter that I may knowe yf he haue said right or no/ that I myght cõuicte him by scripture.

The coke.

Ye shulde withe right knowe it yowre selfe/ for you haue longe holpen to examyne the anointed.

Parson.

To that we vse but the doctrine of scoles/ and that which hath bene wzitten ãd made by men/ and very lyttell the spirituall lawe/ which the holy fathers haue cõcluded in the concelles.

The coke.

It maketh no matter of that which the auncient fathers haue cõcluded in the cõcell/ and what men (which are comme in afterward) haue wzitten/ when the same lawe/ doctrine and wzitting is not out of the wozde and spirite of God. For the Pzophets/ Apostles ãd Euangelists were men also.

Parson.

Ergo they might also erze/ but the Lutherians will not beleue it.

The

The coke.

No for Peter sayeth. 2. petri in the first Chapter. That no prophetie in the scripture hathe any prpuate interpretacion. For the scripture came neuer by wyll of man, but holy men of God spake as they were moued by the holyghoost. The false prophetes, whiche bring many euel sectes in, that signifieth euen your spirituall estate, order, rule, and all the inuencios of men (withouthe any worde of God) wher with yow dailie go aboute. 2. Pet. 1.

Parson.

That is not spoken of vs, but of oure aunciente olde predecessours and forego-ers.

The coke.

O ye foles ād slouthe in harte to beleue all that the prophetes haue spoken. Luk. 24.

Katheryn.

Harke Master, dothe the cock bydde yowe Crowe? ye wolde not suffre me to tell yowe so moche.

Parson.

O thowe lowsye villain, wylt thowe nowe teache me? thowe arte also one of Luthers knaues, get the oute of the dores, ād come no more ito my howse, thou vnsshamefast beast, I cōcel it the for best.

The coke.

Ha ha ha / I parceaue it greueth you yet / that the shomaker hath stopt so well your mouthe / lett it not be so great wonder vnto powe / for God suffred (in the olde Testamēt) shepheardes to declare his word / euen so nowe must ye phariseis ād shauelinges be taught of shomakers and cobblers / yea the very stones shall rall it into your eares fare yewell syr Domine.

Katheryn.

I maruayll that powe can take the paine to speake to soche Rude beast / they neyther regarde powe nor yet your holy ointment.

parson /

I shall kepe me frō hym wel I nought / thowe wycked and excommunicate knaue take hede of the fyre / nowe / I will go to the churche and go powe to the market and buy vs a dossyn of good quayes / for the chapleyn of my moste reuerend Lorde the byshoppe shal dyne here / with myne other gentlemen / we will holde a banckett / nowe Cary the byble oute of the parlour / and lokeyt the dyse are in the tables and prouide vs of a fayre payer of cardes or two.

Katherin.

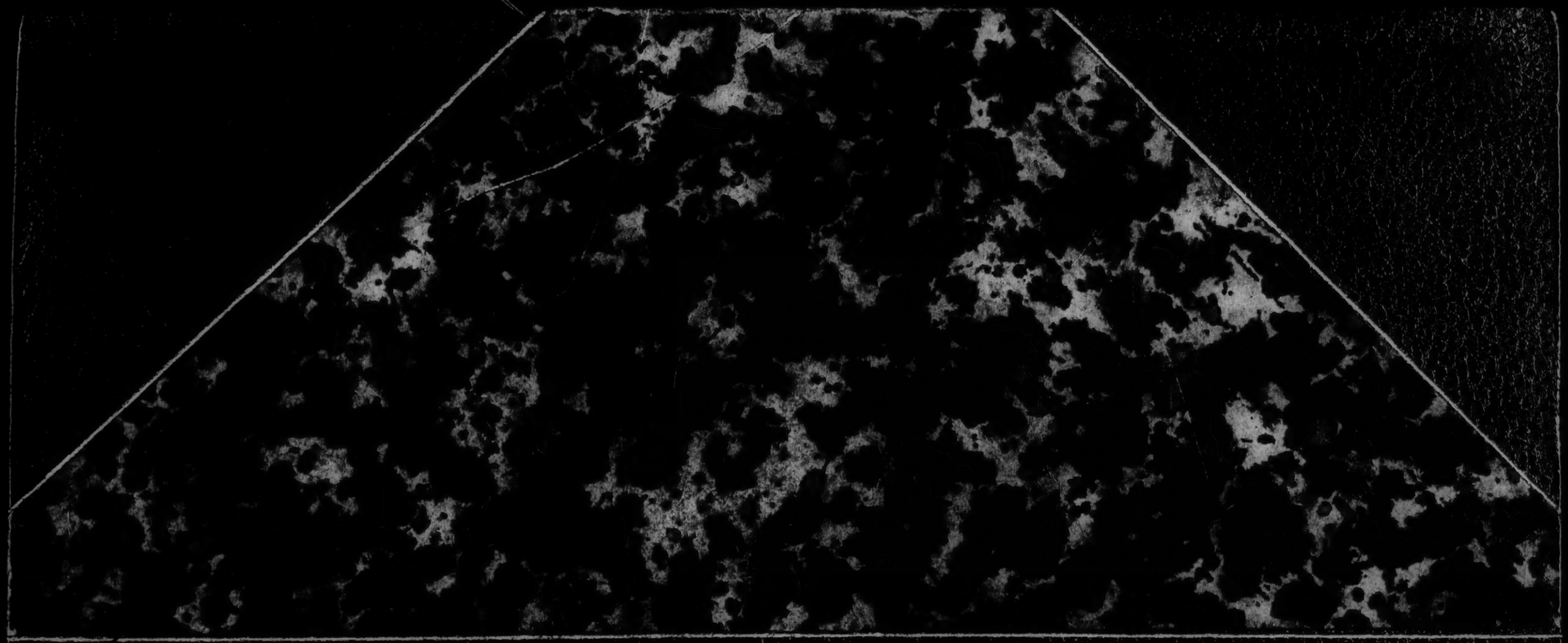
It shalbe done / Syr wyll ye come home

me anon after the processyon be done.

Parson.

Yea/loke that the meate be ready.

Katheryn.

yea forsothe Syr.

Amen.